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mythology. But at the age of seven the boy must separate from his sister, and start for school with his pedagogue. The pedagogue was a slave belonging to the lad's father. His duty was to keep perpetual watch over the boy's manners as well as over his safety, to care for his politeness, respectfulness in regard to his parents, reverence to his superiors, and pious demeanor toward the gods. We all know the spirit in which a slave exercises authority, if once it is entrusted to him. The pedagogue could administer corporal punishment to the child. He was usually an oldish man and the boy had no great love for his gravity, strictness, and severity of manner. This is the person referred to when the epistle to the Galatians calls "the law a school-master to lead to Christ". The ordinary translation is quite misleading, for this man, the pedagogue, was precisely not a school-master. The school was the school of Christ and the school-master was Christ. It is hard to see how any one who knew what the office of this slave was could call him a school-master. Well, when the boy and his slave tutor reached the school, they came not to a high brick building, but to some convenient spot in the open air or under the shade of some tree, or at best to some rickety old shed. A very plain bench without a back furnished a seat for the boys. The school was usually small; the largest of which we have definite knowledge had 60 pupils, the smallest two. The school with 60 seemed remarkably large even to so great a traveller as Pausanias, who tells how Cleomedes the athlete went mad from grief at the loss of the decision and pulled down the column which held up the roof of the school-house and, when stoned, jumped into a chest and mysteriously disappeared, the same Samson-like story which occurs in Plutarch's *Romulus*. The school with two was so small as to provoke a jest. Its master, Stratonicus, was asked "how many pupils he had", and replied, "twelve, with the Gods". The fact was he had in his school-room separate statues of the nine Muses and a statue of Apollo. That made ten and the two boys made twelve. The presence of these statues seems to indicate that the pupils were given some idea of the different departments of education over which the various Muses presided and the statues themselves would be mildly instructive at least in an artistic way. But it is hardly probable that many schools were so well furnished. As to the number of students, if sixty was an extraordinarily large number and two a ridiculously small one, we may guess at 15 and 20 as an average ancient Greek school. In fact, the schools were small and numerous rather than few and large.

The school hours were long. At least they began early and ended late. In the earliest times they seem to have begun before sunrise, but Solon evidently did not sympathize with the idea of getting children

to school simply to get them out of the way, and enacted a law in Athens that the session should not begin till sunrise. Yet on the other hand, the opening hour was probably not much later than sunrise, for in the neighboring Boeotia, at the flowering time of Greek culture, the Thracians before sunrise attacked the town of Mycalessus, found the children already assembled in the largest school of that town, and cruelly massacred them in a body. School did not close in the afternoon till about sunset. It was not an all day affair, however, for there was a long noon-day intermission; judging from the general habits of the people, one might guess that this recess lasted say from 11 to 2 o'clock, while the boy went home to get something to eat and take a mid-day siesta. Holidays, too, were somewhat numerous, but, yet again on the other hand, there was no long summer vacation stretching as ours does into weeks and even months.

(To be continued.)

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"AGATHON" AND THE RESCUE OF FRENCH CULTURE

In the present crisis of the humanistic controversy in France, which the letter of An Englishman, reprinted in *THE CLASSICAL WEEKLY* for November 4, describes so vigorously, two particular manifestations have assumed a prominence which should make them of interest to everyone who cares for classical studies. One of these is the series of articles published in the latter part of last year over the Platonic signature of Agathon and issued as a book in January, 1911, with the title of *L'Esprit de la Nouvelle Sorbonne*. The other is the *Ligue pour la culture française*, launched at the beginning of the past summer under the presidency of M. Jean Richepin.

The French genius for 'clarity' which seems on some accounts to be in peril, appears perhaps in nothing more notably than in the form of the battle which is waged over it. The slogan of the defenders of the faith, *la crise de la culture classique*, *la crise du français*, gives instant prominence to that phase of educational values which is directly concerned in the classical controversy, the fact that what we mean, often with a lamentable vagueness, by the term 'culture' has chiefly to do with the arts of expression.

Yet even in France the controversy has its complications, partly accidental, partly of the most intimate significance. No doubt, in any such warfare, it is universally natural to try to link with the adversary's cause as much of the adventitious evil that men do as possible. In France the issue of democracy against political reactionism and clericalism is one of these complications, perversely important, owing to the extreme centralization of the educational

system and its political control. And the analogue of democracy in the world of studies, that all these are created free and equal in academic respectability, has not been overlooked. The issue of scientific methodology against 'literature', of specialized 'research' against subjective culture is another complication, not seemingly so accidental as the other, but deriving a peculiar piquancy to French patriotism from the fact that 'research', as it has latterly assumed predominance in the Faculty of Letters at the Sorbonne, is distinctly of the type that has long characterized the world of scholarship beyond the Rhine. Such criticisms as have in this country assailed narrow specialization in the training of doctors of philosophy take in France an added zest from the German associations of that sort of training.

Agathon in his book charges the dominating oligarchy—as he undisguisedly considers it—at the "new" Sorbonne with being responsible, along with their political allies, for the reforms of 1902 in French secondary education, by which, instead of the old practically uniform classical course in the lycées, there were established the four 'cycles', Latin-Greek, Latin-languages (modern), Latin-sciences, and French-sciences, all ranking alike and admitting equally to the examinations for the bachelor's degree. This very radical change has been followed by others tending in the same direction, the practical absorption in the Sorbonne of the *Ecole Normale Supérieure*, the 'reforme de la licence' in 1907, whereby the uniform general examinations of a cultural character, especially in Latin and in French composition, for the degree of *licencié ès lettres* were much cut down and specialized examinations substituted, and the decrees upon 'les équivalences primaires', in the spring of 1910, whereby certain of the higher grades in the primary system were accepted as qualifying for admission to the university. It should be remembered, by the way, that the French 'secondary' system is not simply superimposed upon the 'primary' system of schools as with us, but diverges from it at a comparatively low grade, so that the upper grades of the primary system are in a sense parallel to the secondary system, though, being utilitarian in aim, they are very different in character.

Agathon charges that the tendency to favor early specialization and utilitarian motives which is shown in all these changes is a phase of the principles which have assumed predominance in the university Faculty of Letters; that the pseudo-scientific methodology, the glorification of the bibliography and the worship of the card catalogue—"la manie des fiches"—, are all of a parcel with the narrow specialization in the university which seeks to qualify a student to 'produce' before he is himself produced.

The three leading chapters of Agathon's book are entitled, *The Sorbonne against classical Culture*, *The*

Sorbonne against philosophical Culture, *The Sorbonne against secondary Education*. The third must be understood in view of the peculiar French relation of secondary to primary schooling, already mentioned; the gist of Agathon's three brilliantly directed charges is easily apparent.

And otherwise too the 'crisis', by way of evidence that French students are losing the ability to use their mother-tongue with the old-time clearness and correctness, not to say elegance and distinction, is abundantly documented. There is an ample appendix to Agathon's book, of extracts from all sorts of recently published and unpublished testimony upon the subject. The 'Sorbonists' of the present day, unless they altogether deny, as few do, the deterioration which constitutes the crisis, ascribe it to a variety of causes. The immediate responsibility, they say, rests upon the secondary schools, the lycées. For the latter it is replied that the reformed programs which have led to such a lamentable decline in cultural efficiency are not of their own making but imposed upon them by the influence of the very university specialists and methodologists who are now, none too generously, disclaiming the responsibility.

But these maintain that the method of historico-scientific research brings to bear at least a greater industry, and develops a superior type of producing student, scholar to be, even if he cannot express himself so well as his predecessor. Agathon replies in some keen paragraphs that the mechanical methods of the prevailing fashion—bibliographical compilation, classification of 'cards', and the like—favor a very illusory sort of industry after all, and call for much less real mental exertion than the older educational processes: moreover that clear expression is the indispensable accompaniment of clear thinking. Very vigorously he makes the charge that the prevailing methods are directly calculated for the upholding of mediocrity and against the ripening of anything like individual talent. Hence, in a highly significant variant, the old issue between democracy and the elite. And to the claim of superior practical efficiency for the 'modern' type of schooling, there is the reply of such protests as the now famous letter of M. Guillaumin, head of the steel industry in France, to the Minister of Public Instruction last autumn, urging the restoration of that preliminary classical training which would make young engineers and technical specialists able to express themselves in effective and intelligible reports, and would otherwise qualify them for a broader outlook upon their work.

M. Richepin's 'manifeste' appeared in the public press about the beginning of last June. It attracted immediate adherence, and not many days had passed before the new *Ligue pour la culture française* had figured in the educational debates of the French par-

liament. In *Le Figaro* for July 5 M. Richepin wrote:

"The League for the defence of French culture is born of the crisis of the methods which have little by little disorganized and overthrown our national education. Secondary classical education, what was once called the humanities, had no other object but to give to the intelligence a general preparation, apart from all professional specialization. It aimed not to furnish encyclopedic information but to train and perfect the instrument of all knowledge, the mind.... The soil that is to be sown ought to be prepared. The more deeply it is tilled, the richer will be the crop. Today we content ourselves with sowing on the surface.

After amplifying this theme in reference to the programs of 1902, he continued:

Such are some of the facts to which our League will call the attention of the public. The defense of the humanities, of the Study of Latin and Greek, the reestablishment of classical secondary education in its unity and in its spirit, will be the particular direction of our action.

This, it should be added, is not the only league which is engaged in preparing public opinion for the reforms demanded. There is also a *Ligue des amis du Latin* under the leadership of M. Eugene Montfort, less prominent but with the same essential purposes even more specifically defined.

In his original manifesto, M. Richepin had urged the patriotic importance to France of maintaining its solidarity with the past, with that Mediterranean civilization of which France is so direct an heir. Opponents like M. Georges Batault, who appeared as a protagonist of the other side with a long article in the *Mercure de France* last July, deny of course the desirableness of emphasizing this continuity. But there is no antagonism, urges M. Richepin's manifesto, between the humanities and either scientific culture or "modern society, which, lest it turn to demagoguery, requires an intellectual elite. It is, then, apart from all spirit of party that one can attach himself to the cause of the humanities". And in the very concluding words of his appeal he finds it necessary to insist that it is "without the slightest political color or motive". This is warfare in quite a different atmosphere from that which seems to surround the classical controversy as we have witnessed it nearer home.

In the *Figaro* of July 15 appeared long lists of adherents of the new League. A large share of the most distinguished names in France is there, nearly the entire membership of the *Académie Française*, many members of the other academies, not omitting that of Science, numerous professors, of course, but not many names from the Sorbonne—Agathon can tell why—and not a few leaders in politics and industry.

The situation, in a France anxious with the problems of modern radicalism, shocked and depressed by the brutal excesses of the spirit that shows itself

in 'sabotage', is almost romantically interesting, classical though its occasion. If it be true that what Paris thinks today France will think tomorrow and the world the day after, it would seem, were it not so unenterprising, that we might almost as well wait a few days and have our problem worked out for us.

COLLEGE OF THE CITY OF NEW YORK. ALLAN P. BALL.

UPPER HUDSON CLASSICAL CLUB

The first meeting of the Upper Hudson Classical Club for the current year was held at Union College, Schenectady, on Saturday, November 4 last. Throughout the day the members and others present were the guests of the college. About a hundred persons were in attendance.

After the address of welcome by Dr. Charles Alexander Richmond, President of Union College, Professor George Dwight Kellogg, who went from Princeton to Union at the beginning of the present academic year, read a paper on Classical Study as an Aid to Literary Appreciation. According to a newspaper version of the paper, the speaker showed how much the modern school of learning is in debt to Greece and Rome, their languages and literatures, and pointed out how essential it is for a scholar who would be thorough master of history and literature first to assimilate and comprehend, then to enjoy the beauty of these two rich realms of literary effort.

If among other things <said Professor Kellogg>, education has for its function the inducting of the younger generation into the accumulated traditions of the race, then in a liberal education the combined thought and life of Greece as expressed in their monuments and literature must occupy an important place.

Mr. Morris Block, of the Albany High School, spoke of the life and work of Dr. Oscar D. Robinson, first President of the Club. Professor John Ira Bennett, of Union College, spoke in memoriam his colleague, S. G. Ashmore, who died in May last.

All present greatly enjoyed the occasion, having but one regret, that the programme, especially of papers, was too short.

In connection with Professor Hogue's interesting remarks on Negative Expressions in *THE CLASSICAL WEEKLY* 5:39 attention may be called to the following passage in the account given by *The New York Times*, for Sunday, November 5, of the football game between Princeton and Harvard the day before:

There was that haunting fear, traceable in all the crowd that trooped to Osborne Field to back the Princeton team, and from the more candid Alumni you could get nothing stronger than 'Oh, I think we have a fair chance'. But *you could get nothing less confident than that*. So hoping and hoping, etc.

C. K.